9: Murray E.K-8.4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

SONS OF ISHMAEL

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A STUDY OF THE EGYPTIAN BEDOUIN

By

G. W. MURRAY

"And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt."

Genesis xxi, 20–21.

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1935

/title page/

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PLATE XXVIII

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ARAB OF THE RASHAIDA (HITEIM)

/facing p. 270/

9: Murray E. K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
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Chapter XVI

THE WESTERN BEDOUIN (EL MUGHARBA)[1]

"The Moor is of a free and open nature."—Othello.

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General Remarks—The Arab and the Libyan—The Sa'adi Tribes and the Murabitin—Bedouins of the Northern Littoral—Awlad 'Ali—Jawabis—Jumei'at—Samalus—Shiheibat.

Sinai has been called an "epitome of Arabia", and the pilgrim certainly feels well on the way to Mecca as soon as he crosses the Suez Canal, but it is equally true that Algiers is not so very far west of the "Arab's Gate" at Alexandria. The skies of Mariut are coloured with much the same blue as those of Andalusia, and, though the Sierras are lacking, the historian instinctively begins to look for the Alhambra as soon as he crosses the causeway to Amriya. The reason is not so very far to seek, there is more of the Libyan than the Arab in the tribes that hardly a century ago flooded back into Egypt from Cyrenaica. Yet in spite of numerous resemblances, these two races are divided as the goats from the sheep by this essential difference that while the "Berbers"[2] are religious and often superstitious (traits of a converted race), his religion sits so lightly on the Arab that he has almost reverted to his early paganism. But though this is true, it is far from obvious, and a traveller will not find anyone in the Western Desert to admit that he is not of pure Arab descent.

[167] [771]

This snobbishness was evident so long ago as the time of Ibn Khaldun (1332–1406), who found it advisable to represent the Tuareg, as descended from a respectable but mythical Arab conqueror, Ifrikias ibn Sufi. Ibn Khaldun asserts that when Ifrikias himself returned to Arabia, the Ketama and Sanhaja tribes remained behind and became absorbed in the people of the country. All this is pure

[101]

[1] Mugharba means literally "westerners", and is used in Egypt to denote generally all the Bedouin west of the Nile. But there is a tribe in Cyrenaica who content themselves with this simple title, and so confuse the issue.

[2] All the indigenous races of North Africa are lumped together under this barbarian title by the Arab historians.

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
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fiction, but it is interesting to read that, even in Ibn Khaldun's day, these Tuareg were known as "The Veiled Ones".

The first Arab expedition to North Africa began in 643, two years after the conquest of Egypt, when 'Amr ibn el-'Asi invaded Cyrenaica and received the submission of the Luwata Berbers, whom he found in occupation of that country. Forty years later the conquerors had reached the Atlantic, but these early Moslem invaders mostly settled in the towns and left the open country to the Berbers. Their influence on the nomadic population was therefore trifling, and to-day need not be taken into account.

The eleventh century irruption from the east of the wild Bedouin tribes of Beni Hilal and Beni Suleim, who continued their nomadic existence after their conquest of the country, was one of the decisive factors in moulding the character of the present-day population; a religious upheaval among the Berbers of Senegal the other. The Beni Hilal have indeed disappeared, but to-day all the independent tribes of Western Egypt, the Sa'adi, claim descent from the Beni Suleim, while their vassals all have the same title, Murabitin, as the adherents of the religious movement referred to above. Some historical explanation now becomes necessary and, since the vassals probably represent the aboriginal population more closely, we will first consider the Murabitin.

In the early days of Islam, volunteers constantly thronged to all the fighting fronts where the faith was being spread by the sword among the heathen. These were nicknamed *El-Murabitin*, which meant "pickets", from the *ribat* or outposts (lit. "horse-lines") in which they lived.

But in the eleventh century a violent religious movement among the Messufa and Lamtuna sections of the Sanhaja Tuareg appropriated the name to its followers, just as eight hundred year later the fanatics of the Eastern Sudan were known as *the* Dervishes of their time. Both upheavals began with a prophet on an island, and both spread northwards with terrifying rapidity. Yet the *Murabitin* of the Senegal were far more successful than their rivals on the Nile, and their title reached the height of its fame when a line of their kings, whose name the Spaniards corrupted to "Almoravides", ruled over Andalusia till 1156.

Yet just as the original *Murabitin* were gaining their

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first successes in Senegal, the Beni Hilal and the Beni Suleim were being despatched by the Caliph Mustansir billah against Mu'izz ibn Badis, his rebellious viceroy in Tripoli. They sang of their conquest :

> " Great was the king, son of Badis, a mighty man of war !
> Yet we routed his thirty thousand men !
> We were but three thousand, yet the victory was ours, and ours the spoil !
> Their hearts were as water, not a man was in their ranks !
> We routed them and they fled far and wide ! "

These Beni Hilal, now extinct, are famous wherever Arabic is spoken for the exploits of their legendary hero Abu Zeid, while the Beni Suleim had helped the Prophet at the battle of Hunein, and are said by Hogarth to be the ancestors of the great modern tribe of Harb.[1]

The confusion of these two invasions caused the races of North Africa to become inextricably mixed. Both Arabs and Berbers spent their lives in the desert herding their flocks, and both were warlike. So it is natural that the intermarriages of a few generations should have made one people of them, and it is also natural that the conquered should claim relationship with the conquerors and not vice versa. But this aspiration of the Berbers has flooded their genealogies with so many lies that it is difficult to disentangle the truth.

The descendants of the original colonists, much mixed with Berber blood, still preserve their title of Murabitin, though no longer living in *ribat*, which soon lost their military character and were turned into *Zawia* " monasteries ", where the more peacefully inclined of the sect retired for religious teaching and contemplation. Later, when the *ribat* came to be deserted, the peaceful Murabitin, ill-fitted by their monastic habits for the resumption of an active nomadic life, sank into dependence on their warlike brethren the Sa'adi, and, among a primitive race, dependence means inferiority. Thus in Arabia any tribe that pays tribute to another is despised as Hiteim. And so the once proud title of " Murabitin " has simply come to mean " vassal " and nothing more.

[1] *History of Arabia*, 38.

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619 The independent Sa'adi tribes fall into four groups :

1. The Jawazi, Fawayid, and Rammah, all of common origin with the 'Awaqir of Cyrenaica.
2. The Harabi and Bar'asa, both of common origin with the 'Ibeidat of Cyrenaica.
3. The Hanadi, and
4. The Awlad 'Ali

[173] The original ancestor whom these Sa'adi all claim is one Abu Dib, said to be of Suleim descent.

175 554 619 This sheikh was a real personage and a contemporary of Ibn Khaldun (who died in A.D. 1406). He was sheikh of the Beni Ja'afir, and a man of great importance in Barka, the very place that the four tribes inhabited for centuries before they came to Egypt. Also the period of fifteen or sixteen generations, which the modern Bedouin assert to separate them from Abu Dib, agrees with this chronology well enough.[1]

619 [173] Some are found to assert that their title of Sa'adi "helping" is derived from an ancestress called Sa'ada, the wife of Abu Dib, or, according to a hostile account, of a Jew called Yana. But the real explanation of the term has already been given above.

619 651 At the present day a sort of feudal system prevails both in Egypt and Cyrenaica, by which families are *mrabit*,[2] or vassal families, not tribes to tribes ; thus the Qat'an tribe of Murabitin is divided, one part vassal to a family of Awlad 'Ali el-Ahmar, another to the Sinaqra, and a third to the Sinana. For a tribute called "alms", which by hereditary obligation each Mrabit family must pay, the Sa'adi family to which it is attached is bound to afford the Mrabit family protection in all minor difficulties of life, such as robbery by another family of Sa'adi, etc.

Thus a "Mrabit" family by paying tribute can herd its flocks in peace, calling upon the Sa'adi to see that justice is done them, but they are bound to join the Sa'adi to fight with them in any serious conflict with other tribes.

Among the "Mrabit" tribes of the present day are the Jumei'at, Qat'an, and Awlad Suleiman, all claiming as common ancestor one Ka'b, and feudal relations are

[1] The pedigrees of which these Western Bedouin are so proud can only be trusted so far back as the individual whose name a subdivision has adopted, such as Kharûf in the Awlad Kharûf pedigree. Taking them separately, the pedigrees will be found to dovetail into each other up to that point, but beyond it things become problematical.

[2] Sing. of "Murabitin".

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maintained to this day in the desert between the last two and the Sa'adi, though they are relaxed in the cultivation.

The Jumei'at, who used to be "Murabitin" to the Beni 'Una, are now nominally so to the Awlad 'Ali, but are not required to pay tribute. Other tribes, such as the Jawabis and 'Awarma, are in an intermediate stage between the Sa'adi and the Murabitin. The Awlad 'Abd es-Sallam, the Samalus ed-Diminat, and perhaps the Fawakhir, call themselves "Murabitin bil Baraka", a priestly caste which, in Tripoli, used to receive special privileges from the Turkish Government.

Though the Sa'adi tribes despise the Murabitin as serfs, they respect them for their piety and resort to them for the writing of charms.

While the Murabitin tribes generally may be suspected to contain more Libyan blood than the Sa'adi, there are other tribes such as the 'Amayim, the Jahama, and the Tarhuna, who have come to Egypt from further west than any of the above, and who seem to be quite definitely "Berber", though, of course, none of them will admit it. These are known euphemistically as 'Arab el-Gharb.

Even some of the Juheina, settled east of the Nile in Sharqiya, are scorned by Klippel as "d'origine berbère, se pretendant section d'une tribu d'Arabie".[1]

Awlad 'Ali.—This tribe, by far the most important of the Western Bedouin, occupies with its vassals the whole north coast of Egypt from Salum to Alexandria. Like the others, they claim descent from the Beni Suleim, alleging their ancestor 'Ali, son of 'Aqar, to be a grandson of that Dib, or Abu Dib, mentioned by Ibn Khaldun. Their enemies, however, allege that he was a Jew. "When the Arabs occupied the north coast of Africa, there was a notable, a Jew, who owned property at Saqiet el-Hamra in Morocco. This man welcomed and entertained the Arab sheikh Ez-Zenati. He became very popular with the sheikh, who gave him his daughter named Sa'ada, on condition that he embraced Islam before the marriage contract was made out."[2] Another version calls the Jew Yana, and says that he had two daughters. Of these Sa'ada was the

[1] E. Klippel, "Etudes sur le folklore Bédouin de l'Egypte," *Bull. Soc. Khédiv. de Géogr.*, vii, 10, Caire, 1911.

[2] From information collected by Muhammad Bey Wasfi.

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619 ancestress of the Awlad 'Ali and Hind of the Hanadi. (The
173 Hanadi call their ancestress Hind, the daughter of Sallam.)
These obvious fabrications only mean that their conventional genealogy is not believed outside the tribe. But the Awlad 'Ali themselves all agree that 'Ali was the son of 'Aqar bin Dib.

175 They are now a composite tribe made up of the descendants
619 of 'Ali's three sons, and various fragments of broken tribes. The Awlad 'Ali lived for a long time in the "Green Mountain" of Cyrenaica, and about 150 years ago began to drift eastwards, called into Egypt by the Jumei'at to aid them against the Hanadi, who, with their subtribes, were then in possession not only of the north coast but were also settled all over the Beheira.

175 After the departure of the French in 1801, a firman was
619 addressed to the sheikhs of the Hanadi, Afrad (a division
648 of the Awlad 'Ali), Jumei'at, Beni 'Una, and other Arabs resident in Beheira, confirming them in their territories, but threatening them with expulsion and fine if they misbehaved themselves.[1]

By 1808, the Hanadi seem to have been quite driven out by the Awlad 'Ali, for in that year they bought their peace with Muhammad 'Ali and asked for the restitution of their lands in Beheira. The Pasha agreed to this and sent troops under Shahin Bey to chase the Awlad 'Ali out again. The Awlad 'Ali responded by offering 100,000 "tallaris" to be allowed to remain in the lands of the Hanadi—an offer which Muhammad 'Ali accepted. When they failed to pay up, troops were again sent to aid the Hanadi against them, but this combined force was completely defeated by the Awlad 'Ali near Hosh 'Isa.[2]

Of the events of 1810, Jabarti says :

> "During his stay at Alexandria, he (Muhammad Ali) gave safe conduct to the chiefs of the Bedouins of the tribe of Awlad Ali who lived in the province of Beheira, and by this ruse enticed them to him; but hardly had they arrived than he had them arrested, claimed large sums from them, and sent his soldiers to carry off their cattle; their wives and their children were dishonoured. He then gave them robes of honour."[3]

Finally he exiled the Hanadi to Sharqiya, then a desert, and gave the Awlad 'Ali their lands on the coast and in Beheira.

[1] Jabarti, vii, 78–80. [2] Jabarti, viii, 171 and 179–180. [3] Jabarti, viii, 300.

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Had the Senussi been successful in the last war, they would no doubt have brought in the 'Ibeidat or the 'Awaqir from Cyrenaica to replace the Awlad 'Ali in Egypt.

At the present day the Awlad 'Ali, especially the eastern sections near the Nile Valley, have almost ceased to be nomadic, and only the old men have memories of their former warlike habits. They suffered considerably during the Great War, but are again becoming prosperous. They now own large comfortable tents, are beginning to build houses and clear out cisterns, and are also said to be increasing in numbers.[1] So civilized have they grown that my guides, one a Sinai Arab and the other an 'Abadi, concurred in calling them "green"—not real desert-worthy Bedouins.

Perhaps as a result of Libyan influence, or more probably the better nurture and climate, they are taller, heavier, stronger, and lighter-complexioned than the lightly built Arabs of Sinai and Hijaz. Also they are much franker and more straightforward than their shifty and suspicious eastern cousins, and altogether more trustworthy. Their women only veil themselves to strangers, and talk quite naturally and cheerfully to the men of their own tribe.

They cultivate as much barley as they can, using a primitive plough drawn by camels, in the clayey hollows scattered over their very stony limestone desert, but, as the rainfall is very uncertain, a good crop only occurs every five or six years. After harvest, they exchange some of their barley for maize, which the women grind to make bread as required, and some for dried dates. The seed for next year is buried in a hole lined with straw and covered with clay, and a year's forage for the animals is set aside. The rest of the crop goes to market, and for a short time the Arab has money to buy clothes for himself and his family and at utmost need to pay off some of the numerous debts he has inherited from his forefathers. Soon he is reduced again to the clothes he wears, the tent he sleeps in, and his animals grazing in the desert.

They are great breeders of camels and sheep, and a busy traffic in these goes on weekly in the markets of Hammam, 'Amriya, and the Beheira. So they have got into the habit

[1] At the 1927 census, the Western Desert Arabs, Awlad 'Ali, Jawabis, etc., numbered 38,928 souls exclusive of those settled in Beheira. But Pacho, 100 years ago, estimated them at 38,000 souls.

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436 of thinking in money, and they reckon blood-money in cash
178 (£300) and not in camels, as Bedouin should.

484 The more adventurous make, annually, long and waterless
245 journeys to the oases of Siwa and Bahariya to remove the date crop, and, after their own wants are provided for, a good profit usually results from the sale of the remainder.

181 An Egyptian critic, who should know them only too well,[1] calls them "haughty, independent, and untrustworthy in character. They are dull and so abnormally lazy that they have no desire whatever to do more than they learnt (when young)". But he puts this down to the nature of the country; less generous critics ascribe the nature of the country to them!

173 Besides the descendants from 'Ali's three sons, 'Ali el-
619 Abyad, 'Ali el-Ahmar, and Sineina, a large section called Sinaqra reckons its descent from Sinqir, a mysterious white man who was wrecked and washed up on the coast near Salum some time in the seventeenth century.[2] These are the true Awlad 'Ali, whose sections live mingled together in the most intricate fashion. Among them live also the Jumei'at, who invited them into the country, and various families of other *murabitin*, such as Qat'an, Awlad Suleiman, Hawara, Habun, etc.

619 To distinguish themselves from their vassals, the Awlad 'Ali call themselves *hurr* free, and the *murabitin* are divided into various grades, according as they pay tribute or not.

The Awlad 'Ali are divided into three main divisions, with section (*badanat*) and subsections (*'eilat*) as follows. Some of these are so numerous that they practically constitute fresh tribes of their own.

I. Awlad Kharuf

[173] These are the descendants of 'Ali el-Abyad ("The White"), the eldest son of 'Ali bin 'Aqar bin Dib, and are subdivided again into:

	Section.	*Subsections.*
(1)	'Eilet Bu Hindi	'Eilet Bu Zayyana, 'Eilet Bahiya, 'Eilet Da'ud
(2)	'Eilet Bu Diya	'Eilet Ibrahim, 'Eilet Jereisat
(3)	Awlad Mansur	El-Afrad, El-Tawa'il, 'Eilet 'Abd Allah

[1] Muhammad Bey Wasfi, for many years Inspector at Borg el-'Arab.
[2] Their sheikh told Hamilton in 1853, there were seven generations between him and Sinqir.

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(SINAQRA)

The Sinaqra, or descendants of Sinqir, are also reckoned among the descendants of Ali the White, "because Sinqir married his daughter Khadija." They include:—

(4)	Afrad	Maghawra
(5)	Azayim	'Eilet el-Abdi, Muwamna
(6)	'Eilet Eleura	'Eilet Jeballa, 'Eilet Omar, 'Eilet Harun, 'Eilet Ajarma, 'Eilet Tahir.

II.

The descendants of 'Ali bin 'Aqar's second son, 'Ali el-Ahmar ("The Red") are:—

(1)	'Esheibat	'Eilet ed-Dawi, 'Eilet el-Azraq, El-Wassafa, 'El-Lazumi
(2)	Kimeilat	'Eilet el-Hajj Muhammad, El-Maharsa, 'El-Khadayij
(3)	Jineishat [1]	'Eilet el-Majduba, Es-Samayil, Tabak

III. SINANA

The Sinana are the descendants of Sineina, the third son of Ali bin 'Aqar bin Dib. They include:—

(1)	Mahafid	'Eilet Etman, 'Eilet el-Hammama, 'Eilet esh-Shimla
(2)	Arawa	'Eilet ez-Zireiriya, 'Eilet el-Ghazulat
(3)	Qatifa	'Eilet Nasralla, 'Eilet-Omar, Esh-Shawalha.
(4)	Ijna	

Jawabis.—The nomadic Jawabis (sing. Jibusi) are for the most part still settled in and around the Wadi Natrun, where General Andreossy found them in Napoleon's time. He calls them:

> "A hospitable tribe who lead a shepherd's life and encamp there every winter with their flocks. They are employed during this time carrying Natrun and prickly reeds; they also have some traffic in dates, which they fetch in caravans from Sioua in the Ammonian Oasis; it is a journey of twelve to fifteen days. These Arabs are *marabouths*, or peaceful people." [2]

He goes on to say they never make war, and only take up arms to defend themselves. In his time the tribe was composed of about 2,000 men, and possessed 60 horses. A little

[1] Kennett gives the three subdivisions of the Jineishat as Madi, Samayil, and Jabr.
[2] *Memoirs Relative to Egypt*, 288.

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"Wasis" (Jaw A. 180

'Ihrani

JUMEI'AT TYPES

Plate XXIX

/facing p. 280/

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619 later Wilkinson estimated them at about 400 men near El [175] Terrana and the Wadi Natrun. [162]

At the present day they are still reckoned *Murabitin*, but, like the Jumei'at, are sufficiently independent not to have to pay tribute. They share with the Awlad 'Ali in the date [439] traffic with Bahariya Oasis, where the produce of the village of Mandisha is reserved for them, and that from Bawitti for the Awlad 'Ali.

619 Kennett notes (p. 54) that they demand £400 for blood-682 money instead of £300, the usual price in the Western 181 Desert, and alludes (p. 67) to :

> "The free and easy way in which the Gawabees tribe near the Wadi Natrun pack up their summer tents and leave them in situ while they themselves trek off with their winter tents into the open desert for the winter grazing is indicative of this code of honesty prevailing among them."

142 On page 101, he calls them " nearly all very small men, 619 with strangely similar features and characteristics running through all the families of the tribe ".

619 Bramly has collected three pedigrees of the tribe all 173 going back to Sheikh 'Abd el-Jawad el-Kassar. They state that they are an offshoot from the Qadadfa, and about 500 years ago left Saqiet el-Hamra in Morocco to settle in Egypt.

As a reward for " settling some affairs in the Wadi Natrun ", Muhammad 'Ali Pasha granted them the usual Bedouin privilege of exemption from military service. There are small colonies of them elsewhere among the Awlad Ali, while others are settled in the cultivated provinces of Giza, Beheira, Menufiya, and Gharbiya.

Jumei'at.—This tribe, possibly a remnant of the original Libyan inhabitants of Mariut, is of quite respectable antiquity, for Ibn Khaldun includes the Jumei'at as a subtribe of " Beni 'Ali ", themselves an offshoot from Beni Suleim. Whether his " Beni 'Ali " are the same as the modern Awlad 'Ali may be questioned, yet it is a reasonable assumption, for the exchange of the words " Beni " and " Awlad " in tribal names can be paralleled elsewhere.

The Jumei'at all agree that their remote ancestor, whom they share with the Awlad Suleiman and the Qat'an, was called Ka'b, and a Ka'b indeed appears in the pedigree ascribed

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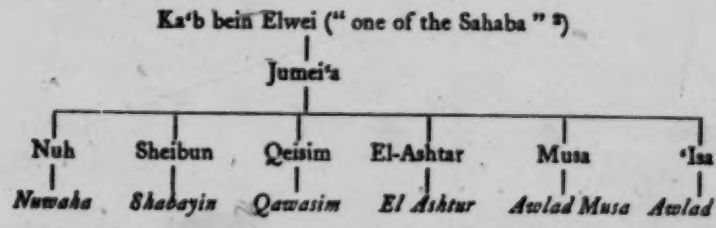
to Dib by Ibn Khaldun, who calls Dib a descendant of Ka'b, the great-grandson of Suleim.[1] If this be true, the Jumei'at must be an elder branch than any of the Sa'adi tribes, among whom the Awlad 'Ali are included. But in actual fact, the Awlad 'Ali do not consider the Jumei'at as of Sa'adi origin, that is, descendants of Abu Dib and his wife Sa'ada, but despise them as Murabitin or vassals, though they pay no tribute.

All this may be interpreted to mean that they are among the oldest inhabitants of Western Egypt. They have been in Egypt "seven hundred years" according to one of their sheikhs, Sa'ad Bey el-Masri, and a pedigree given me by another, Sheikh 'Ilwani Suleiman, who lives near Sidi 'Abd el-Rahman, runs :



The Jumei'at of Mariut are all descended from El-Ashtar, while the offspring of the other five sons are settled in Beheira, Gharbiya, and at Ramla near Alexandria.

It is, of course, possible that their eponymous ancestor, Jumei'a, was an Arab of Beni Suleim descent, who returned to Egypt from the "Green Mountain", soon after the Beni Suleim invasion, and whose descendants became Murabitin by forming themselves into a religious community. But such religious fervour is not a Bedouin characteristic, but smacks rather of the fanaticism of the recently-converted, so I suspect the Jumei'at, in spite of their descent from Ka'b, to be mainly a remnant of the earlier Libyan population of the coast.

Prior to the arrival of the Awlad 'Ali, they were "Mrabit" to the Beni 'Una, and engaged in constant conflict with the Hanadi. Upon the rout and annihilation of the Beni 'Una, the Jumei'at were stirred up to revolt against the Hanadi by one of their holy men called Baqush. Outraged by their

[1] The more ignorant Awlad Suleiman have forgotten Ka'b's paternity, and confused him with the famous Arab poet Ka'b ibn Zuheir. See p. 287 for their version. And yet another Jumei'i version gives as their ancestor the Saint Ka'b el Ahbar.

[2] The "Friends" of the Prophet.

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619 oppression, he gathered his people and delivered a fiery
195 denunciation of his religion, during which he smashed his
726 rosary into pieces and mixed it with his horse's fodder;
792 Baqush then invited their kinsmen (?) the Awlad 'Ali, to come over from the "Green Mountain" and help them. To entice the Awlad 'Ali, he is said to have sent them samples of salt desert water and Nile water sweetened with sugar to illustrate the difference between the hardships of the desert and the comforts of the Rif.[1]

619 As recounted earlier, the Awlad 'Ali completely routed the
195 Hanadi and their allies, and drove them from the desert.
726 In the division of the conquered territory, the Jumei'at received a third, and, although they were still considered Murabitin, were released from the payment of tribute. They
[13] now live intermingled with the free sections of the Awlad 'Ali, all along the north coast of Egypt, and are numerous in Beheira, especially near Abu Hummus.

619 *Samalus.*—The Samalus are found scattered among the
[13] Awlad 'Ali on the northern coast and stranded among many of the Egyptian provinces. They once possessed a head sheikh Abu Sala at Minya, and colonies are recorded from Faiyum, Beheira, Menufiya, Gharbiya, and Sharqiya. An
[175] old paper from the Recruiting Department gives from
[162] seventeen villages in the Faiyum 775 mounted Samalus
[23] and 1,400 on foot, possessing 1,760 camels and 11,400
[312] sheep. Two important groups of wells, both called "Sawani es-Samalus" exist on the north coast, one about 50 kilometres east of Salum, and the other 20 kilometres south of Dhab'a.

[173] They say they came to Egypt, 400 strong, about 200 years ago, from the Wadi Samalus in the Jebel Akhdar, and their ancestor twelve generations ago was Nasr el-Hasani, of course an "Arab from Beni Suleim".

[175] In the *Description de l'Egypte*, P. D. Martin relates how
[726] in 1800 the Samalus of Faiyum were raided by a party of Ferjan, 200 strong, from Beheira.

619 *Shiheibat.*—These are a "Mrabit" tribe from the west with
186 an unenviable reputation, living near the Wadi Natrun. Sayed Idris, the former Senussi leader, says of them: "Most

[1] Dumreicher, 16. This is probably the "Sheik Abdall Gawyal Bagooshi" who wrote to Sir Sydney Smith in March, 1801, warning him of the approach of the French from Damanhur. Wilson, *History of the British Expedition in Egypt*, 371. (Rif = cultivated area.)

9: Murray E. K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
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herds have a black goat or two—such are the Shiheibat." They are families of shepherds scattered amongst the Sa'adi families, and must not be confused with the 'Esheibat section of the Awlad 'Ali.

Dumreicher (pp. 52–7) gives a lively account of a quarrel between the Jawabis and the Shiheibat.